

given to Plato (especially the *Phaedrus*) in Idyll 7 (pp. 145–6). The discussion of Idyll 13 of course engages with Apollonius; particularly useful in this regard are the notes on 13.16–24 and 16–17. At the same time as being able to chart allusions, H. is also able to show Theocritus as writing in the light of and sometimes responding to Hellenistic literary criticism; see, for instance, the notes on 11.38 and 42–3 for the possibility of Theocritus ‘responding’ to academic controversies reflected in the Homeric scholia. It is also welcome that H.’s Theocritus is not viewed in the light of some oppressive and reductive ‘Callimachean’ poetic; see the notes on 7.47–8 and on 7.51 for H.’s excellent—and concise—circumspection. And though H.’s Preface expresses regret (p. vii) at the lack of attention given to *Nachleben*, there is in fact much here for readers of Virgil—and other Latin poets; the note on 7.72–89 is a particularly fine example.

This is a stimulating and learned volume, which will do much to encourage all areas of Theocritean studies.

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DIVERSE NONNUS

B. SIMON: *Nonnos de Panopolis. Les Dionysiaques. Tome XIV, Chants XXXVIII–XL* (Collection des Universités de France publiée sous le patronage de l’Association Guillaume Budé). Pp. xii. + 317. Paris: Les Belles Lettres, 1999. Cased, frs. 315. ISBN: 2-251-00474-2.

Following the orderly Homeric interlude of Opheltes’ funeral games (*CR* 50 [2000], 419–21), Book 38 displays Nonnus in cosmic rampage, glittering with erudition for his version of Phaethon’s flight. Aratean (e.g. ll. 222–90) and Platonic (e.g. ll. 416–20) references, and a Philostratean disregard for terrestrial consequences of Phaethon’s fall (p. 27), combine with mythological tableaux (e.g. ll. 108–54) incorporating self-reflexive allusion (e.g. Clymene’s bath; pp. 6–8; Knox, *CQ* 38 [1988], 538ff.). The pretext for this digression (pp. 5f.) is solar eclipse, one of two omens (ll. 15–30) of Dionysus’ imminent success in the Indian war, now in its penultimate year. S. follows current anglophone as well as francophone trends (Knox, loc. cit., 536–51; N. Hopkinson, *Studies in the Dionysiaca of Nonnus* [Cambridge, 1994], p. 3; A. Hollis, *ibid.*, p. 60 n. 16) in denying (pp. 28–45) N.’s dependence on Ovid, *Metamorphoses* 2, even in Helios’ second speech to Phaethon (ll. 222–90), rebutting J. Diggle, *Euripides, Phaethon* (Cambridge, 1970), pp. 180–200, esp. 189f.—though her case is arguably too narrowly based and the omission of Diggle from the bibliography (pp. xi–xii) an unfortunate discourtesy. It is nonetheless right to see N.’s angle as personal, reflecting both the needs of the story—threats to and restoration of the cosmic order on the eve of Dionysus’ victory over Deriades—and his own interest in astronomy (pp. 44–5).

As in earlier volumes, the text is conservative. In Book 38 eight conjectures printed by Keydell are rejected and the Laurentianus’ reading restored (8, 22, 176, 205, 224, 249, 359, 421; note also 40), and five postulated lacunae eliminated (28, 150, 170, 231, 241); three conjectures rejected by Keydell (none S.’s own) are incorporated (242, 255, 324). S.’s choice is not always convincing: at 176 Marcellus’ easy *νέους*, printed by Rouse, attracts more than weak *έοὺς*; at 421 *παλίνδρομον* is preferable.

Books 37–8 cover the ninety-day truce agreed at 36.476–80; narrative resumes in Book 39, describing the sea-battle in which Dionysus reduces Deriades to flight. S. identifies two sections, preliminaries (ll. 1–217) in which the fleets arrive (6–32) and battle commences (131–7), although most space is occupied by two pairs of speeches, from Deriades and Dionysus (ll. 33–73, 78–122), and from Dionysus’ supporters Aiacus and Erechtheus (138–70, 174–211): here Salamis is anticipated (135–7) and Athenian interest indulged. The second section (ll. 218–307) covers the battle proper. Editors agree that this part is unfinished: though differing in detail, S. follows Keydell in eschewing rearrangement and identifying unconnected tableaux. Her view (p. 75) that ‘titles’ denote new sections does not always persuade (l. 215 retention of ἦν στόλος; division before 225 καὶ φόνος ἦν). She argues for three subsections, the first two equal (ll. 218–94, 295–371, 372–407), for framing themes (e.g. ll. 225–7/247–50) and circular construction (ll. 295–371: p. 86). The case is stalwart, but these symmetries cannot resolve the incoherences of the shattered central battle-description (e.g. l. 295 μόθου τέλος: pp. 85f.).

The resultant static quality in a book of action is no surprise in Nonnus. Assembly of the Indian fleet (ll. 25–30) and tactical manoeuvres (131–5) are covered with implausible speed, leaving ample space for myth (e.g. ll. 174–211 Orithyia and Boreas; 257–66 Galatea’s reciprocal love for Polyphemos), macabre tableaux (e.g. 235–47 the swollen bodies of the drowned and those eaten by sea-creatures)—including an obsession with bloodied waters (225–7, 247–50, 296f.; cf. 40–3), marine extravaganzas (251–72, a *teichoskopia*), and exotic coinages (26 ἐλεφαντοβότοιο . . . γαίης; 407 θαλασσομόθου Διονύσου). Nonnus needed a water-battle to match and surpass Homer (p. 95), but the great classical sea-battles impinge remarkably little (pp. 88, 91).

Homeric counterpoint returns for the death of Deriades (40.1–100), lured like Hector by disguised Athene to confrontation, though slain in flight by Dionysus’ thyrsus and without further speech: Nonnus’ foe could not evoke Hector’s pathos (cf. pp. 121f.), but his bereaved womenfolk renovate Homeric themes with metamorphic aspirations (ll. 101–214, pp. 123–6). The echo of *Iliad* 10.393 at 40.217 signals departure from Homer: funeral rituals (215–33) and victory celebrations (239–50) evoke Bacchic music, and exotic Indian booty studs the homeward cortège (255–74). Nonnus highlights Dionysus’ civilizing influence (e.g. in Arabia, ll. 294–7); the Christian association of Indians and Bacchantes sharing water turned to wine at common table (ll. 236–8) is pointed by the recurrence of ξανθὸν ὕδωρ (238) at *Par.* 4.209, the marriage at Cana.

City-exkursus follows with Dionysus’ visit to Tyre (40.298–580). For inspiration, S. emphasizes not *patria*, but personal knowledge and literary influence: Achilles Tatius for descriptions of purple (ll. 304–10) and the site (311–37; pp. 134–7), Orphic hymns for invocation of Melkart/Heracles/Astrochiton/Sol (ll. 369–410: pp. 142–9). Dionysus now achieves a first apotheosis (p. 150) and Phaethon gives place to a mystical Sun.

These three books illustrate Nonnus’ disregard for narrative, and his passion for speeches, tableaux, aquatic effects, and erotic undertones. They range wide and veer sharply within and between episodes, but S. consistently provides solid analysis and usefully highlights links with other books.

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